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ABSTRACT

The student workbook is derived from "An Ethnological Report on Cheyenne and Arapaho: Aboriginal Occupation," by Zachary Gussow and "Northern Snows to Southern Summers--An Arapaho Odyssey," by Bob Spoonhunter. The first section discusses the Arapaho origins by recounting many different legends that explain how they arrived on the Great Plains. The story is accompanied by a word list, maps, and a learning activity. The next section covers the Arapaho economy which was mainly built around the buffalo. A list of buffalo uses among the Arapaho, art activities, and a 12-item test are provided for this section. Arapaho social organization is described in terms of the band which was essentially camp groups of relatives having a name and functioning as a political, social, and economic unit; societies, which were subdivisions of a band that carried out important military, economic, and ceremonial activities; and government or policy making activities. The section contains a list of words to define, discussion questions, and suggested supplemental reading materials. The last section deals with the Arapaho area of occupation on the Great Plains and contains a map of the historic Arapaho territory in 1851 and an 8-item quiz on the section. (AH)

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Arapahos

On The Great Plains

Student Workbook

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THE ARAPAHOS ON THE GREAT PLAINS

Prepared
by
Bob Spoonhunter
Martha Woodenlegs

Cover Design
by
Phyllis Lewis

Produced by the Title IV-A
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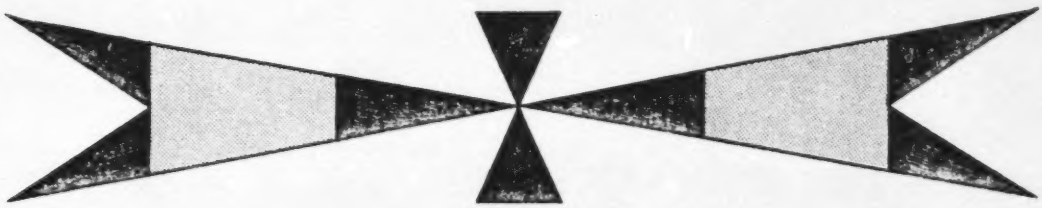


This student workbook was derived from An Ethnological Report on Cheyenne and Arapaho: Aboriginal Occupation, by Zachary Gussow; and Northern Snows to Southern Summers-An Arapaho Odyssey, by Bob Spoonhunter.

The Ethnological Report was originally prepared as evidence for the United States Indian Claims Commission; and the Arapaho Odyssey first appeared as a Reading Instruction supplement at Saint Stephens School. Both publications are in the public domain.

ARAPAHO ORIGINS

Very little is known of the history of the Arapaho before the beginning of the 19th century. According to a few traditions, the Arapaho are believed to have once lived in Minnesota. Their life there was semi-sedentary, they raised corn and hunted wild game native to the area.

At that time the Arapaho were in the company of the Cheyenne, who lived along the Cheyenne Fork of the Red River. In the early historical references to the Cheyenne, however, no mention is made of the Arapaho being east of the Missouri River. In historical times the Arapaho and Cheyenne were close allies. This alliance implies that there could have been earlier connections between the two tribes before they migrated to the Plains.

In piecing together the pre-history of the Arapaho, no archaeological evidence has yet been found to verify their inhabitation of Minnesota. The only real evidence of the Arapaho being from the east is the fact that they speak an Algonquian dialect. The Algonquian language family spread from the northeast region of North America--with the Arapaho language being a western dialect.

Tribal legends of the Arapaho give some vague clues as to where the people might have come from. One legend describes a migration and subsequent split of the tribe into two groups. This legend may be only conjecture, or it may be a fragment of tribal memories, but it relates a theory of tribal origin:

"The people were travelling southeast-ward, coming from the far northwest. As they journeyed in search of a warm land where they could make their homes they had to cross frozen rivers and travel through high and dangerous mountains.

Since there was no other means of travel, everyone had to walk. They carried with them whatever possessions they owned. Because they had to walk carrying heavy bundles, the journey was very slow.

As they travelled, they encountered cold winds and raging snow storms. On the days when the sun did shine, the sunlight glared off of the snow and ice and made the day very bright. On a day such as this, the people were crossing a river of ice when a young girl saw something sticking out of the ice. The object was smooth-looking, and the girl thought that she would like to have it for a toy. She asked her grandmother to get it for her, so the old lady began to chop the ice from around the object. As she was chopping the ice she accidentally struck the object, cutting into it deeply. She bent to look at the

strange shape and saw that it was beginning to bleed. Suddenly the ice moved under her feet as the animal frozen in the ice began to come alive. As the creature thrashed about, the ice began to break.

When the people realized what was happening they became frightened and ran. Some ran forward across the river and some turned and ran back towards the shoreline. In their fright both groups kept on running until they had lost sight of each other.

After they had calmed down, they realized that their group was now divided. One group was lost somewhere on the opposite side of the river, and it would be impossible to go back now that the ice had been broken. So, with sorrow at losing some of their people, the group continued on with their journey south."

Another tribal legend tells of the people travelling east across country that we now know as Canada. This journey took years to complete since the people travelled on foot. They probably travelled during good weather, gathering edible plant life along the way, and perhaps hunting small animals.

Eventually their wanderings took them nearly all the way across the North American continent, then they turned and began travelling in a more southerly direction. They finally reached the Great Lakes area, where they stayed for some time, before they began their migration west-ward to the Plains. As they migrated west, they began to make use of the horse; and by the time they entered the Plains they had developed an equestrian, buffalo-hunting culture.

* * * * * * * *

Are there some words in this story that you do not understand? For example....

semi-sedentary _____

pre-history _____

dialect _____

conjecture _____

theory _____

equestrian _____

archaeological _____

Use a dictionary to find the meanings of the above words, then write the definition on the line next to each word.

There is a "land-bridge" connecting Siberia and Alaska that lies beneath the Bering Strait. In pre-historic times this land-bridge may have been above water, allowing people to cross back and forth.

In the Arapaho legends you have just read, the people came from the "far north-west." Assume that this means Siberia or Asia, then trace their possible migration route on the map below.

For clues on their direction of travel, read the legends again carefully.

After you have traced the migration route, locate the following areas on the map:

1. Bering Strait
2. Great Lakes
3. Great Plains
4. Minnesota

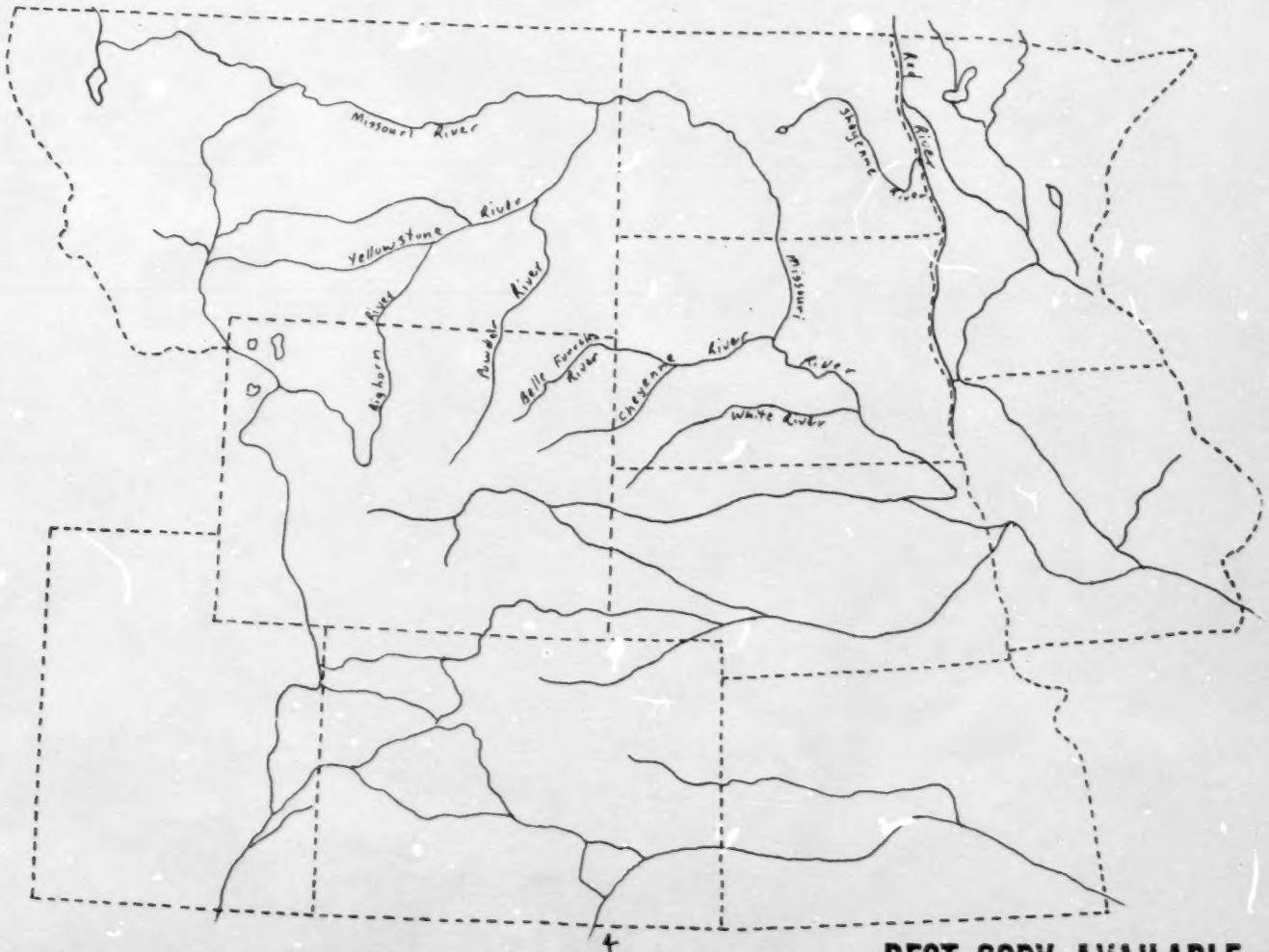
Write the number of each area where you think it belongs on the map.

According to legends and theories, the Arapaho lived for a time in Minnesota. If we accept this, then we can suppose that they eventually migrated west to their historic territory on the Plains.

In their westward migration, they may have begun their journey from some point along the Red River of Minnesota, possibly where the Sheyenne River joins the Red River near Fargo, North Dakota.

Their possible route could have taken them from the Red River northwest along the Sheyenne River of North Dakota. When they reached the headwaters of the Sheyenne River they could have continued on cross-country until they reached the Missouri River. Upon reaching the Missouri, they could have travelled on northwest into Montana until they reached the Yellowstone River. When they reached the Yellowstone River the tribe could have turned south until they came to the Powder River. If they followed the Powder River they would have eventually reached the central Plains of Wyoming.

If the tribe continued along the Yellowstone River moving southwest, they would have finally come to the Bighorn River. Following the Bighorn River south would have taken the tribe onto the western Plains of Wyoming. Either route, the Powder River or the Bighorn River, would have placed the tribe in prime buffalo-hunting country.



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As the Arapaho tribe migrated west to the Plains they probably travelled on foot. Their possessions could have been transported by large dogs pulling travois or carrying packs on their backs.

The migration may have taken several generations to complete, and along the way the tribal culture may have evolved from foot-travellers to mounted caravans. It may have been during this migration that the tribe began to acquire horses, which would have given them a greater mobility.

Once the tribe was finally located on the Plains, their culture flourished until it became a typical Plains Indian culture. They were fully-mounted warriors and hunters; and their economy was derived mainly from the buffalo. Their social organization became more pronounced and defined: and their area of occupation was extended further south into Colorado.

* * * * * * * *

JUST FOR FUN.....

Pretend that you are a "Travel Agent" in the days when the Arapaho tribe was migrating west. Make travel arrangements for a group of Arapaho Indians. Write up a travel itinerary from the "Point Of Origin" to the "Final Destination."

Write a short, or long, narrative about this migration. Include things such as:

- Group Rates (?)
- Travel routes
- Connecting points
- Baggage limits
- Departure and Arrival times
- Mode of transportation
- Estimated travel time
- Lay-overs
- Points of interest along the route
- Carry-on luggage
- Boarding passes
- Security check-in

And so forth.....

"Thank you for travelling Arapaho Transport...and have a pleasant stay, wherever your final destination may be."

ARAPAHO ECONOMY

Once the Arapaho became inhabitants of the Plains, the buffalo became the basis of their economy. Other animals were hunted and some plant food was gathered as well, but the chief supply of food, clothing and shelter came from the buffalo. There were certain areas where deer, elk and other animals could be found; and certain areas where the tribe gathered berries, wild fruits, nuts and root tubers. These areas, though, were within or next to the regular buffalo hunting grounds.

Like the buffalo herds, the tribe wandered in a regular pattern--usually following the herds. The people needed to be familiar with the terrain in order to protect themselves from enemies, so their travel patterns became somewhat routine. In later years when they came into contact with traders and army posts, their travel patterns changed to allow for trading-visits to those places.

Because of the tribe's need to know their territory well, they came to roam over a well-defined area. In historic times their territory ranged from the Bighorn Mountains in the north to the Arkansas River in the south; and from the Wind River Rockies in the west to the Badlands of South Dakota. Eventually, they came to inhabit an area more permanently--that area being southeastern Wyoming, northeastern Colorado, and the westernmost parts of Nebraska and Kansas. This territory was rich with buffalo and other food-sources essential to their subsistence economy.

In hunting the buffalo, the Arapaho employed three distinct methods; driving the animals over a cliff, impounding, and surrounding them in the open. Weapons used in the hunt were clubs, spears, bows and arrows, and finally rifles.

The pound or enclosure into which the buffalo were driven by large bodies of hunters was used mostly in the winter when open prairie hunting was not practical. In the days before the horse, pounds were probably used throughout the year. Once the tribe obtained horses the large summer herds could be surrounded easier than before. The sides of the pound were usually constructed of wood and brush with a gap on one side and a chute with diverging wings running far out onto the prairie. Behind the diverging wings, hidden from the sight of the buffalo, the people waited. The strategy of the hunt was to entice the buffalo between these converging lines so they could be driven into a pen where the wings met. Once they were driven into the pen, they were killed by an organized attack on them by all available persons. Once horeses were obtained, the herds were brought to the pounds from several miles distant. By riding alongside a herd at a few hundred yards distance it was possible for a small party of hunters to guide the herd in the required direction. After the animals were slaughtered the entire camp moved to the scene where they flayed and cut up the carcasses. Men, women, children and dogs were given loads to carry away. Before leaving

the scene, nooses were set at small openings in the fencing in order to trap wolves, badgers and foxes who were soon attracted to the area.

The use of a cliff or cut-bank over which the buffalo fell into a pound below was another method of hunting. In driving the buffalo over this cliff, the Arapaho used the same procedure as when they drove the animals into the pound. This method of hunting buffalo is sometimes referred to as a "buffalo-jump", because the buffalo were forced to leap over the cliff and fall to their death below. If any survived the leap they were killed by hunters waiting near the bottom.

The surround method of hunting was a method used after the tribe obtained horses. The surround on the open prairie was most effective in the summer when the buffalo formed large herds and moved eastward to the flatter, open country. Rich rewards resulted from successful hunting, but that success depended on the effective cooperation of large numbers of hunters. It was for the summer hunt that the various bands joined up into a few major groups, and at an appointed time the entire tribe converged for the hunt.

Although the buffalo provided by far the greatest part of the food supply, the Arapaho did not neglect other game. They also captured elk by the enclosure or pit-below method. Antelope were also captured by a method similar to the one used for buffalo; but for the antelope a pit instead of a pound was constructed. The pit was usually placed at the end of a high, angled fence made of brush. This pit was concealed from the antelope by a low fence over which they were forced to leap. The hunters were armed with clubs and other weapons and lay concealed in shallow trenches alongside the fences. Their job was to strike down the antelope as they fell into the pit. Deer were shot with arrows, which was not difficult to do in earlier times when they were more numerous.

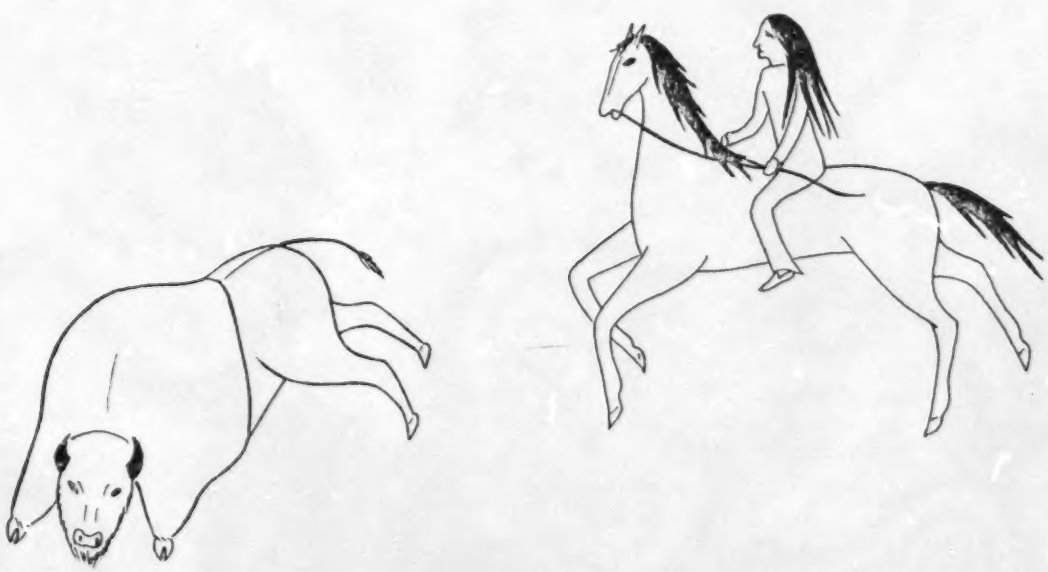
One important difference existed between the hunting of buffalo and the hunting of other animals. It was the wanderings of the buffalo herds that determined the seasonal movements of the tribe. It was largely during the winter when the buffalo were scarce that the Arapaho seriously turned to the hunting of other game. Yet even at this time of the year their movements, choice of camping sites and hunting trips were undertaken with an eye towards the buffalo. But unlike the buffalo, for whom they went out and searched, they expected that the other game would come to them through use of traps, pens, and so forth.

The gathering of wild plant food was undertaken at the same time as the hunts. These foods were found all over the plains, and gathered by the tribe as they followed the buffalo.

The Arapaho were very ingenious in their use of the buffalo. Besides serving as their chief subsistence resource, the buffalo provided them with materials from which they made many articles used by them in their daily lives. Almost every part of the animal was used. The hide was dressed with the hair left on to provide heavy winter robes; thinned and with the hair removed, it was the material for shirts, leggings, moccasins, tent covers, bags and receptacles of all kinds. Cut into strips, it furnished ropes and lines. Buffalo hair was used to stuff pillows and later, saddles, and to decorate garments, shields, and quivers. The back sinews of the buffalo were used for thread and string and when attached with glue made from hooves, it served as a backing for wooden bows to give them greater strength and elasticity. The horns of the buffalo were softened by boiling and were shaped into spoons and ladles while the bones were fashioned into tools for dressing hides.

Following the buffalo, but clearly of secondary importance, were other large game animals, notably elk, antelope and deer. In addition, all kinds of smaller and less plentiful animals were hunted or trapped in order to vary the fare or else to stave off starvation. In this supplementary category, the following animals included: black bear, wolves, foxes, coyotes, young wildcats, panthers, mountain sheep, badgers, skunks and beaver.

In addition to animal food which formed the bulk of their diet, the Arapaho also collected a large variety of wild roots, berries, fruits, nuts and starch-root-tubers, which were either eaten alone or when mixed with meat formed an important part of their supplementary diet. Included among the commonest plant foods gathered by Arapaho women were service berries, buffaloberries, chokecherries, prairie turnips. plums, currants, gooseberries, red cherries, sand cherries, acorns and pods from the knife-scabbard tree.



The horse, the bow and arrow, the lance, and later the gun, along with contrivances such as the pound and enclosure, were the principal means employed by the Arapaho in pursuing the buffalo and in obtaining a livelihood.

When buffalo were found in great numbers on the plains east of the Rocky Mountains migrating with the seasons, small parties or single individuals were never permitted to chase the buffalo alone. During the months of late spring, summer, and early fall, all hunting was of a communal nature. During these months, the buffalo congregated in enormous herds, migrating along established routes to the richest pastures where they fattened themselves on fresh grass, coming into prime condition from June to August. But in the late autumn and winter when food was scarce and less nutritious, they scattered more widely, forming smaller herds, and were compelled to shift more frequently from place to place. The considerations affected not only hunting methods, but also the distribution of the Indian population hunting them. While there was every advantage in the formation of large groups in late spring, summer and early fall for organized attacks on the herds, in winter there was need for the separation of the Indians into smaller groups scattered widely over the country.

As among other Plains people, the smaller Arapaho units came together and formed tribal units only for that part of the year when abundant food and the opportunities for large scale communal hunting favored concentration. For the rest of the year they were divided into a number of smaller groups. These smaller groups or bands were social and economic units--camp groups adapted to the requirements of the winter.

Among the Arapaho, it was customary for the bands in winter to locate along streams about five to thirty miles from one another, and so form an enclosed "game preserve" between them.

For the winter season each band or camp group retired to a traditional tract of territory in which it had one or more favored sites. Sheltered valleys and hollows at the foothills of the mountains and along streams, affording wood, water and game, were sought out as protection against the cold winters and severe snows and winds. Group hunting played an important part of the winter food quest although the groups formed were smaller than in summer and the buffalo were driven into pounds or enclosures large enough to hold a hundred head or more. Scouts from the camps reconnoitred the established trails in the neighborhood on the lookout for buffalo. (When a herd was reported in the vicinity of the camp, individual hunting was forbidden, lest the animals be prematurely driven off by the attacks of small parties, preventing thereby a large meat supply from being obtained for the whole group).

* * * * * * *

Buffalo Uses Among the Arapaho

RAWHIDE

containers
shields
buckets
moccasin soles
drums
splints
mortars
cinches
ropes
sheaths
saddles
saddle blankets
stirrups
bull boats
masks
"parfleche"
ornaments
lariats
straps
caps
quirts
snowshoes
shrouds

BUCKSKIN

cradles
moccasin tops
winter robes
bedding
shirts
belts
leggings
dresses
bags
quivers
tipi covers
tipi liners
bridles
backrests
tapestries
sweatlodge covers
dolls
mittens

SKULL

Sun Dance
medicine prayers
other rituals

HORNS

arrow points
cups
fire carrier
powderhorn
spoons
ladles
headdresses
signals
toys
medication

FAT

tallow
soaps
hair grease
cosmetic aids

BONES

fleshing tools
pipes
knives
arrowheads
shovels
splints
sleds
saddle trees
war clubs
scrapers
quirts
awls
paintbrushes
game dice
tableware
toys
jewelry

BLOOD

soups
puddings
paints

MEAT

immediate use
sausages
cached meat
jerky (dehydrated)
pemmican (processed)

BRAIN

hide preparation
food

TAIL

medicine switch
fly brush
decorations
whips

HAIR

headdresses
pad fillers
pillows
ropes
ornaments
hair pieces
halters
bracelets
medicine balls
moccasin lining
doll stuffing

MUSCLES

glue preparation
bows
thread
arrow ties
cinches

Buffalo uses among the Arapaho (con't)

PAUNCH LINER

wrappings (meat)
buckets
collapsible cups

STOMACH CONTENTS

medicines
paints

BLADDER

pouches
medicine bags

HIND LEG SKIN

pre haped moccasins

GALL

yellow paints

TONGUE

choice meat
comb (rough side)

SCROTUM

rattles
containers

CHIPS

fuel
diaper powder

TEETH

ornamentation

LIVER

tanning agents

STOMACH LINER

water containers
cooking vessels

TENDONS

sinews - sewing
bowstrings

HOOFS, FEET, & DEWCLAWS

glue
rattles
spoons

BEARD

ornamentations

* * * * * * *

ART ACTIVITY

A PORTFOLIO is a flat case for storing or carrying representative examples of an artist's work.

Make a portfolio for yourself out of construction paper, cardboard, or better yet use real rawhide. Your portfolio can be any size and shape as long as it is suitable for storing and carrying your artwork. Look at pictures of old-time parfleche containers for ideas on decorating your portfolio.

After you have made the portfolio you will need something to put in it. Read through the list of "Buffalo Uses Among the Arapaho," and select as many items as you wish. Illustrate each individual item on a sheet of good art paper, then write a brief description of the item you have illustrated.

After all this, you will be able to give a classroom presentation on how the Arapaho used the buffalo, using your artwork for visual aids.

ARAPAHO ECONOMY

1. List and describe three methods Arapaho hunters used in hunting buffalo.

2. How would the use of rifles compare to the use of bows and arrows in buffalo hunting?

3. How did Arapaho hunters catch antelope?

4. List ten smaller animals the Arapaho hunted, in addition to buffalo, elk, deer and antelope.

5. From what parts of the buffalo did Arapahos get glue, and how did they use it?

6. What were buffalo bones used for?

_____

7. Where did the Arapahos most often trap wolves, badgers and foxes, and how did they trap those animals?

_____

_____

8. What were the natural boundaries of the Arapaho hunting territory before the tribe moved south to southeastern Wyoming and northeastern Colorado?

_____

_____

_____

_____

9. Where were the areas located where the Arapaho gathered berries, wild fruits and other plant food?

_____

_____

10. What is "sinew" and what was it used for in old times?

_____

_____

11. How did the Arapaho form a "game preserve" in the winter?

_____

_____

_____

12. Name five common plant foods gathered by Arapaho women.

_____ _____ _____

_____ _____

ARAPAHO SOCIAL ORGANIZATION

The distribution of the Arapaho population was considerably affected by ecological circumstances. While there was every advantage in the formation of large groups in summer for organized attacks on the great herds of buffalo that congregated on the open plains at that season, in winter there was a need for the people to scatter into smaller groups.

The effective social and economic unit found among the Arapaho was the "band," camp, or co-resident group. This group was one which maintained daily face-to-face contact.

Genealogy was bilateral or slightly patrilineal, but with matrilocal residence often identifying children with the mother's band. Changes in band affiliation were possible, and a family might return to the father's band or join another one. The remnants of a camp group that had suffered misfortune, or a man who had quarreled violently with his relatives might join another band. Since habitual residence and participation in band affairs was the only requirement for membership, such newcomers soon became members and were eligible to rise to positions of leadership in the band.

Thus, the bands of the Arapaho were essentially camp groups of relatives, either in the male or femal line, but often including connections by marriage. Each band had a specific name, and each functioned as a political, social and economic unit for much of the year under its own leaders. An ethnologist, James Mooney, lists the names of the bands as:

1. Bad Faces
2. Pleasant Men
3. Black Feet
4. Wolves
5. Looking Around Men

Other anthropologists, ethnologists, historians and the tribe itself have varying interpretations of the band names.

The Arapaho were further divided into a series of "societies" which had military, social and ceremonial functions. These societies operated when all the bands united for communal activities in the summer, and probably within the bands during the year, as well.

The societies were divided by age groups among the men, and were concerned with the important activities of protection, war, buffalo hunts and tribal ceremonies. Membership in the societies cross-cut band membership. There was one society exclusively for women called the "Buffalo Society," that functioned apart from the men's societies.

Curtis, an anthropologist, lists the Arapaho men's societies as follows:

1. Fox Men
2. Star Men
3. Club Men
4. Lance Men
5. Crazy Men
6. Dog Men
7. Stoic Lodge
8. Water-Pouring Men

The society system of the tribe represented regimentary associations that were relatively independent of the band organization. Band autonomy, then, was reduced somewhat as the societies carried out the important military, economic and ceremonial activities of the summer.

Among the Arapaho the tribal government was a function of the age-society organization. Band leaders played only a small part in the tribal political structure. Individual members of the tribe were represented in the tribal political life not by the leaders of their band, but by the leaders of the society to which they belonged. All formalized political leadership was covered by various categories of chieftainship. Outstanding Fox and Star Men were "little chiefs;" they had little authority but were expected to rise to higher ranks. The Club and Lance Men became "brother chiefs," while others were "company chiefs." At the top of the chieftainship scale were the four tribal chiefs who were formally inducted into office. When two of the four retired or died the remaining chiefs chose their successors from among the most capable of the Dog Men.

When problems concerning communal activities arose, such as the need for devising plans for the protection of the camp, tribal movements, etc., the four tribal chiefs met first and discussed the matter. If they thought the matter should be discussed more broadly they called a meeting of all the societies. However, if the matter required more thorough discussion, or if disagreements developed, then the tribal chiefs asked that the matter be discussed among the societies themselves first. It was hoped that each society could reach a common decision before the matter was again discussed openly. If religious matters were involved then the two oldest societies decided a matter. The Club Men and Lance Men usually concerned themselves chiefly with matters of warfare. In most instances, however, both the older and younger societies awaited the decisions of the Crazy Men and Dog Men, whose voices carried the most weight.

Beyond the formulation of general policy, the function of government included the enforcement of rules pertaining to a number of tribal activities: hunting, determination of the line of march, the breaking and formation of the camp circle, and the maintenance of order within the camp.

Although the tribal chiefs were ultimately responsible for the enforcement of discipline they themselves did not directly perform these duties. They assigned responsibility for the execution of those duties to the first four societies the Fox Men, the Star Men, the Club Men and the Lance Men. The tribal chiefs alternated responsibility from one society to another. In this matter they used their own judgement as to which society should be in command at one time or another. While carrying out their orders, the older members of a society involved had complete authority for the time being.

* * * * * * *

Use a dictionary to find the meanings of the following words:

Genealogy _____

Bilateral _____

Patrilineal _____

Matrilineal _____

Matrilocal _____

After you find the meanings of those words, discuss with your teachers how they are used in relation to the Arapaho tribe. Consider the following questions:

1. Is the Arapaho society matrilineal or patrilineal?
2. What is matrilocal residency?
3. Describe how Arapaho society and families could be bilateral.

Make a Family Tree of your matrilineal ancestry, and another for your patrilineal ancestry. For research resources use your parents, grandparents, other relatives and census records.

Many informative and interesting books and papers have been written about the Arapaho tribe. To learn more about the Arapahos, read one of the following books and make a bookreport.

Arapaho Politics by Loretta Fowler

The Arapaho by Alfred Kroeber

The Wind River Reservation-Yesterday and Today

The Arapahos-Our People by Virginia Trenholm

Traditions of the Arapaho by A. Kroeber and G. Dorsey

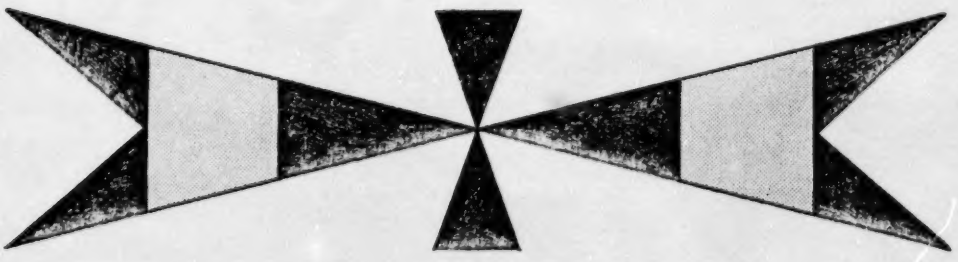
The Sky People by Tom Shakespeare

There are many more articles, books and pamphlets available on the Arapaho. If the books listed above do not appeal to you, ask for other titles from:

The School Library

The Title IV Curriculum Department

The Arapaho Language and Culture Commission collection.



AREA OF OCCUPATION

The absence of any reference to the Arapaho in early historical literature may be due to the fact that they migrated west long before the Cheyenne; or else that in their westward movement they took a more northerly route and so escaped detection. The second of these two assumptions seems the most likely, especially in view of the connection between the Gros Ventre of the Prairie and the Arapaho. It is believed that at one time the Gros Ventre tribe was a part of the Arapaho tribe. During the nineteenth century the Gros Ventre lived in the area of the Red River and the Saskatchewan River in Canada. For some reason, the Gros Ventre became detached from the Arapaho while the entire group was moving west.

If the assumption is correct that the Gros Ventre were historically a part of the Arapaho tribe and moved west with them, then the Arapaho must have been west of the Missouri River before 1800.

By 1796, the Arapaho were located on the south branch of the Cheyenne River in eastern Wyoming. From 1799 to 1814 the Arapaho were known to have hunted for bear and beaver near the sources of two rivers, the North Fork and the South Fork of the Platte River.

The relative lateness of the Arapaho at the upper Missouri trading centers may indicate that small groups of the tribe may have moved north especially for trading purposes. When they completed their trading and hunting, though, they returned south.

When Bent's Fort was established along the Arkansas River, enmities arose between the Arapaho and other tribes as they competed for trade at the Fort. The Indians offered buffalo robes and furs from otter and beaver in exchange for European manufactured items. Articles such as iron kettles, knives, arms and ammunition, textile goods and other things changed hands during these trading sessions. The Cheyenne and Arapaho tribes were victorious in the enmity and competition for the Bent's Fort trade; and other tribes such as the Kiowa, Comanche and Apache were driven south across the Arkansas River. Occasionally these other tribes returned to trade at Bent's Fort when the Cheyenne and Arapaho were not around, but it was mainly the Cheyenne and Arapaho who traded at the Fort.

Until peace was made between the Cheyenne and Arapaho tribes and the tribes south of the Arkansas in 1840, the Arkansas River and the valleys in the vicinity of Bent's Fort and the mountains was a danger zone. This danger zone was constantly being crossed, however, by war parties from both sides.

Population estimates during this time must be accepted with caution because of the lack of firm documentation. However, one historian of the time recorded that most of the Arapaho inhabited the region between the Platte and Arkansas Rivers. This same historian, a Mr. Dodge, wrote that the Arapaho camp consisted of 360 lodges. 1,080 men, or 3,600 persons in all.

During the summer the Arapaho hunted in "neutral ground"--the area from the forks of the North and South Platte Rivers to the mountains on the west, and the area between the North Platte River south to the Arkansas River. This region was also sometimes inhabited by other tribes, but not on a basis as permanent as the Arapaho.

Another favorite summer hunting and camping area of the Arapaho was the Boiling Spring valley at the foot of Pike's Peak. The Boiling Spring was a mineral spring at the headwaters of the Boiling Spring River. This area was originally known by its French name, "Fontaine que Bouille."

A third favorite summer area was the South Park, at the headwaters of the South Platte River. The Arapaho spent a considerable length of time camping and hunting here during the summer months.

An area sometimes visited by the Arapaho is called "Old Park." This area lay outside the Arapaho territory and was clearly in enemy terrain. The Grand River has its headwaters in this area.

Within the Arapaho territory were three major forts, Fort Laramie, St. Vrain's Fort and Bent's Fort. These forts were trading centers for the fur trappers, Indians and traders. In later times they became sources of protection and refuge for gold-miners, settlers and other Americans passing through.

The borders of the historic territory of the Arapaho can then be described as having the North Platte River as the northern border; the Arkansas River from its source to a point just west of Fort Mann was the southern border. The eastern border was a line from the the point where the North and South Platte Rivers joined to a point just west of Fort Mann on the Arkansas River. The western border followed roughly the mountains from a point north of Laramie Butte to the headwaters of the Arkansas River south of Pike's Peak.

During the course of history and the westward expansion of the United States, the Arapaho tribe was gradually forced out of their country. From their southern homelands they moved further into Wyoming Territory, finally settling on the Shoshone Reservation in 1878.

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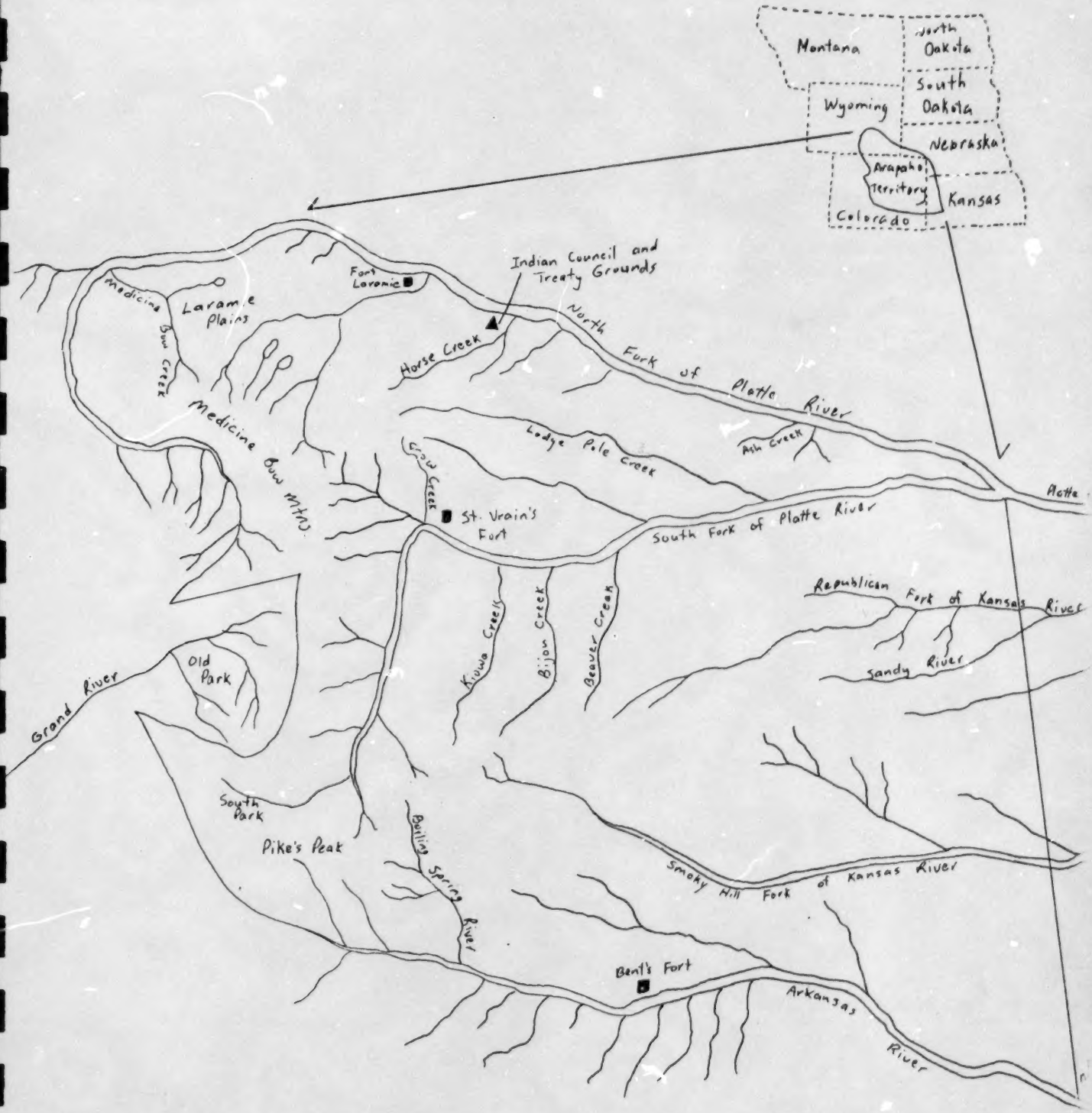
HISTORIC ARAPAHO TERRITORY

1851



(From Pierre DeSmet map, 1851)

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1. Find a map of Wyoming and locate the south branch of the Cheyenne River, where the Arapaho were living in 1796. What two counties of Wyoming does this river flow through?

_____ _____

2. Look at maps of Wyoming and Colorado and count the number of counties, or parts of counties, that the Historic Arapaho Territory covers.

_____

3. List some major towns or cities that are now located in the Historic Arapaho Territory, and show their location on the map on the preceeding page.

4. What cities or towns are the following forts located near?

Fort Laramie _____

St. Vrain's Fort _____

Bent's Fort _____

5. Cheyenne, Wyoming, is located south of what creek on the Historic Arapaho Territory map? Check a modern map of Wyoming to be sure.

_____

6. Historic Arapaho Territory covers parts of what four states? Indicate the state that is covered by the largest part of the Arapaho territory by circling the name of the state.

_____ _____

_____ _____

7. Where were the Arapaho known to be hunting from 1799-1814?

_____

8. What year was peace established among the Cheyenne, Arapaho and other tribes south of the Arkansas River?

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